644 Ministers and other officials at the court of the Mogho Naba. In the courtyard where the emperor's audiences are held, [114] there are heaps of stones to mark the places of the ministers and their followers.

The Ouidi Naba, Larrhallé Naba, Gounga Naba, and Kamsaongho Naba assemble with their followers. The Baloum Naba, Zusobinkassanga, and the rest also have their fixed places. They are not permitted to leave their places to greet one another until they have saluted the Mogho Naba.

In the old days only the Baloum Naba, the Zusoaba, and the Kamsaogho, together with the servitors and grooms, were allowed to call upon the emperor in his palace courtyard. The other ministers and court officials (Ouidi Naba, Larrhallé Naba, Gounga Naba, etc.) were not, under any pretext or circumstance, permitted to penetrate the interior courtyard of the home of the Mogho Naba. They had their presence announced by soroné and [344] waited under a shelter (benda zandé) in the audience courtyard. Only a few years ago, when the present Gounga Naba succeeded his father, he asked the reason for this prohibition. Since no good reason was given, he asked the emperor for permission to break the rule, and since that time all his colleagues have followed suit.

644 The cap. We have seen that at the time of his appointment
292 [115] each minister, court official, and canton chief is presented
554 with a cap by the Mogho Naba. Obviously he cannot wear the same cap for the rest of his life, so later replacements bought by him are regarded as just as sacred as the original. All his subjects, even the son of a naba, are strictly forbidden to wear this cap. We have also seen that in the old days an ordinary Moaga was expressly forbidden to wear the red fez (1) since this was the type of headgear

● [114]

1. Among the Habè [Habe] the hogon is the [illegible] is the only one who may wear the red fez. When young Habè men are taken into the [French] army as riflemen, they never again wear the red fez [part of the army uniform] after they are discharged and return to their homes.

1: Delobsom--154 I-5 (no date) 1933 FA28 Mossi FA28

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Tansoba
Mossi Minister of War.
From the Mission of the White Fathers at Ouagadougou.

3. Finally, a third lot, composed of young girls and young boys, was distributed among the warriors and put into their charge. The boys will be employed until further notice as grooms to the warriors; later on, those who prove themselves useful and docile will be kept. The others will be sold at the first opportunity. The girls will be given in marriage to warriors who distinguish themselves.[24]

The military campaigns of the Mossi, in contrast to their slave-raiding expeditions, appear to have been well organized. When the Mogho Naba felt that a war was necessary, he summoned his five provincial ministers and the Tansoba to a parley. If war was decided upon, the Tansoba was given full charge of all operations. This man, chosen from a hereditary clan of warriors who lived in a village called Tansob'tenga in Sapone district, was listed among the Mogho Naba's courtiers but seldom appeared at court unless war was imminent. His duties as chief warrior were considered so dangerous that he constantly sought out religious practitioners for supernatural aid. Nevertheless, a war minister who was good and brave was not expected to live very long. If he did live to become gray-haired, the other courtiers made fun of him by pretending that his graying head could only be the result of his having carried a sheep captured in warfare on his head as a present to the ruler.

Once given a mandate for war, the Tansoba collected his magico-religious apparatus and prepared the requisite sacrifices. He then asked the provincial ministers to notify the district chiefs to assemble with their warriors under the leadership of the local Tansobadamba, who were often members of the Tansoba clan. When the district chiefs received this notice, they beat their *zongagondo* (war drums), and the local administrators sent orders for men to the village chiefs. The village chiefs, in turn, beat their war drums to summon their noble cavalrymen and commoner foot soldiers, who came armed with bows and arrows, spears, swords, and clubs, with or without iron tips. The tips of the sharp weapons were often covered with a vegetable poison derived from a shrub of the Strophanthus species. Some of the men also carried guns after firearms were introduced among the Mossi from the desert region and from the coast. Many carried rawhide shields.

As soon as the village contingents had assembled and had gathered their provisions, they marched to the district centers. Then they proceeded either to the place of battle or to Ouagadougou. In the latter case, they became part of the royal army and were joined by the forces of those princes who were prepared to honor their obligation to the Mogho Naba. For example, when the French invaded Ouagadougou in 1896, the Boulsa Dim sent his prime minister "at the head of an army to aid Mogho Naba

11: Skinner E-5 (1955-1957) 1964
FA28 Mossi FA28

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142
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Mogho Naba Kougri conceles to the administration, and orders his warriors to disband.

[p. 178-H]